what you would have us do, for we are disposed and ready to do whatever you think fit to command.' To which the virgin answered, saying : [c] I wish you instantly to go to confession ; and do thou, Francesco, lead them to my father, Fra Tommaso.' And, departing thence, we went together straight to the convent of the Friars Preachers of Siena, where the said father was, and there, with the greatest devotion and with tears, both the two confessed their sins. And so completely did they correct their lives, that, throughout the whole of that Lent, they were always present at holy preachings, put aside all evil conversations, and lived honestly and with the fear of the Lord. And thus it appears manifestly how wondrously these two, who fled her so, nevertheless could not escape out of the hands of that holy little virgin Catherine."[1]

Other lay disciples who joined Catherine's spiritual family at this time were Gabriele di Davino Piccolomini, a married man, and Nigi di Doccio Arzocchi, apparently a youth, both members of noble houses. Less closely associated with her, but a fervent believer in her sanctity and mission, was. Tommaso di Guelfaccio, the follower of Giovanni Colombini, a man in whom the government of the Republic placed much confidence. A man of a very different stamp, who became her disciple through Neri di Lan-doccio and Nigi di Doccio, and who has left us his memoirs, was Ser Cristofano di Gano Guidini, a notary. Cristofano belonged to the faction of the Riformatori, held various small offices under the government, and in after years sat twice in the chief magistracy as one of the fifteen Defenders. After he had associated for some time with Catherine and her circle, he desired to abandon the world and enter the religious state, but yielded to the prayers of his mother and determined to marry. He has preserved to us the letter of advice that Catherine wrote to him on the choice of a wife, gently blaming him for his decision in abandoning the call to a higher life, but bidding him, in all he does, seek the honour of God and the salvation of his soul.[2] A simple and straight-

[1] *Contestatio Francisct de Malavoltis,* cap. iiu, MS. «'/., pp. 439, 440.

[2] Letter 43 (240). Cf. *Memorte di Ser Cristofano di Gano Guidini,* pp. 31-33,